A Payam-e-Quran Presentation

Surah al-Hajj

Translation and Commentary

By

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سورة الحج

Surah al-Hajj

Translation and Commentary

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ركوعاتها: 10 22.سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ 103 اٰياتها: 78

Surah ul- Hajj

The Pilgrimage. XXII

(Madinian, Partly Makkan, 10 Sections and 78 Verses)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of AIlah, the Compassionate, the Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

1) mankind! fear your Lord,[1] the quake of the Hour is to be a thing mighty.[2]

1. (and therefore come to believe in the true religion). Fear of God always implies hatred of evil and wrong, and makes for truth and righteousness.

Cf. the Old Testament:—

> 'Sanctify the Lord of hosts himself; and let him be your fear and let him be your dread'. (*Isaiah*. 8: 13)

And the New Testament:—

> 'Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.' (*Luke*. 12 : 5).

2. (and it shall be only one of the many terrible events heralding the Day of Judgment).

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

2) The Day when you behold it every suckling woman shall forsake what she suckles, and every pregnant woman shall lay down her burden;[3] and thou shall perceive[4] mankind as drunk;[5] whereas drunk they will be not, but the torment of Allah shall be terrible.

3. So great will be the terror on that Dreadful Day!

4. (O reader!).

5. So inebriated and void of intellectual powers will they appear!

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ﴿٣﴾

3). And of mankind is he who disputes respecting Allah[6] without knowledge, and follows any devil froward:[7]

6. *i.e.*, respecting His nature and attributes.

7. (in his extreme rebellion). The allusion, in particular, is to one *Nudhar ibnul* Harith who denied the Resurrection and maintained that the angels were the daughters of God.

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾

4) against whom it is prescribed; whosoever befriends him, him he[8] shall lead astray and shall guide him on to the torment of Flame.

8. the embodiment of evil

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

5) O mankind! if you be in doubt respecting the Resurrection, then know We have created you of the dust then of a drop, then of a dot, then of a piece of flesh, fashioned[9] and unfashioned,[10] that We might manifest to you Our power. And We settle into the wombs what We will for a term determined.[11] Then We bring you forth as babies, then We let you reach your maturity.[12] And of you is he who dies early[13] and of you is he who is brought back to the most abject age,[14] so that after knowing he knows not aught[15] And thou[16] seest the earth withered up, and when We send down on it water, it stirs[17] and swells, and it grows all manner of luxuriant growth.[18]

9. (in some cases).
10. (in other cases).
11. *i.e.*, until the natural time of delivery.
12. (it is We who cause all these steps and stages, and it is We who shall raise you),
13. (before reaching maturity).
14. *i.e.*, to a state of decrepitude and dotage.
15. This refers to the failing memory of the extreme old age.
16. (O reader!).
17. (to life),
18. May well hint to the fact of all vegetable life being in pairs.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

6) That is so,[19] because Allah! He is the Truth,[20] and He[21] quickens the dead, and verily He[22] is Potent over everything.

19. The argument in brief is: cannot the God Who created man and nature, out of nothing, as easily raise the dead?

20. *i.e.*, the Ultimate Reality: Perfect in Himself.

21. Perfect in His action—

22. Perfect in his attributes.

وَّ اَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَاَنَّ اللّٰهَ يَبْعَثُ مَنْ فِى الْقُبُوْرِ ﴿۷﴾

7) and because the Hour is coming—there is no doubt about it and because Allah will raise up those who are in the graves.[23]

23. The doctrine of Resurrection had come to be ignored, when not actually denied, by the Jews and the Christians of the Prophet's time, and was of course openly ridiculed by the pagans. 'The Resurrection of the body was denied by his fellow-citizens as an idle imagination;' and the prophet was denounced 'as a sorcerer or magician, who would pretend that a living body could be reproduced from dust and dead man's bones.' (Muir, *op. cit*.y p. 78) Among the Jews, 'the Sadducees denied the resurrection.' (*Jewish Encyclopedia*. X. p. 383).

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ۙ﴿۸﴾

8) And of mankind is he who disputes respecting Allah[24] without knowledge or guidance or an illuminating Book—

24. *i.e.*, respecting His nature and attributes. Here the allusion, in particular, is to *Abu Jahl*, the leader of the Makkan pagans.

ثَانِىَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِى الدُّنْيَا خِزْىٌ وَّنُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ﴿۹﴾

9) magnifying himself [25] that he may lead others astray from the way of Allah; for him shall be humiliation in this world,[26] and on the Day of Judgment We will make him taste the torment of Burning.

25. *i.e.*, Lit bending his neck, *i.e.*, behaving proudly. (Lane)[1]

26. *Abu Jahl* was slain, and his army completely crushed, in the battle of *Badr*.

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۱۰﴾

10. That is because of what thy hands have sent forth.[27] and verily Allah never wrongs His creatures.[28]

27. (of thy black deeds). This will be said to him.

28. (so there can be no question of His inflicting a punishment unless the culprit deserved it thoroughly).

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ۨاطْمَاَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ فِتْنَةُ ۨانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ۗ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ﴿۱۱﴾

11) And of mankind is he who worships Allah upon the very edge;[29] if there happens to him any good[30] he is contented with it but if there befalls him a trial,[31]he turns round on his face. He loses both this world and the Hereafter, that indeed is a manifest loss.[32]

29. *i.e.*, very half-heartedly, as one standing on a verge. The allusion is to certain Arabs of the desert, who came to Madina, and professed to join Islam.

30. *i.e.*, worldly loss.

31. *i.e.*, some worldly gain.

32. *i.e.*, extreme and irreparable.

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ۗ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿۱۲﴾

[1] Lane's 'Arabic- English Lexicon', 8 Vols. (William and Norgate, London)

12) He[33] calls upon that, besides Allah, what can neither hurt nor profit him.[34] That indeed is a straying far-off.

33. *i.e.*, this renegade, after he has relapsed into idolatry.

34. A contemptuous reference, of frequent recurrence, to idols in the Qur'an.

يَدْعُوْا لَمَنْ ضَرُّهٗٓ اَقْرَبُ مِنْ نَّفْعِهٖ لَبِئْسَ الْمَوْلٰى وَ لَبِئْسَ الْعَشِيْرُ ﴿۱۳﴾

13) He calls upon him from whom harm[35] is much nearer than benefit;[36] surely ill the patron! ill the comrade!

35. (to the worshipper).

36. (to the worshipper). The meaning is: the harm of idol-worship is sure and patent, while any advantage accruing therefrom is only imaginary.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۱۴﴾

14. Verily Allah shall make those who believe and work righteous deeds enter Garden with running streams. Verily Allah performs whatsoever He intends.[37]

37. (and He is not hampered by any limitations). God's powers are absolutely unlimited, not restricted, like the power and authority of so many higher gods of polytheism.

مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي الدُّنْيَا وَ الْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ﴿۱۵﴾

15. Whosoever has been imagining that Allah will not make him[39] triumphant[40] in this world and the Hereafter, let him stretch a cord up to

the heaven[41] and let him cut it,[42] and let him look if his guile can do away that at what he enrages.[43]

39. i.e., the holy Prophet.

40. نصرالله in this instance, is not 'God aided him', but 'God made him to be victorious, to conquer, or to overcome.' (Lane)

41. (and ascend to the heaven thereby).

42. (when he has reached to the heaven). 'It' refers to Revelation or divine assistance. (Thanavi)[2] The meaning is: let him try his utmost, and see whether he can by any means cut off or intercept God's help.

43. 'Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.' (Pickthall).

وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِىْ مَنْ يُّرِيْدُ ﴿۱۶﴾

16. And thus[44] We have sent it[45] down as evidence, and verily Allah guides whom He intends,[46]

44. *i.e.*, as a similar outcome of Our will.

45. *i.e.*, the Holy Qur'an.

46. (in consonance with His universal Plan).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـِٕيْنَ وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ اَشْرَكُوْٓا ۖ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿۱۷﴾

17) Verily those who believe and those who are Judaised[47] and the Sabians[48] and the Nazarenes[49] and the Magians[50] and those who associate verily Allah will decide between them[51] on the Day of Judgment; verily Allah is over everything a Witness.[52]

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[2] Maulana Ashraf Ali Thanavi

47. See P. I. n. 274.

48. See P. I. n. 276:P. VI. n. 514.

49. See P. I. n. 275.

50. *i.e.*, the followers of Zoroaster. In Islamic law they are classed with the 'people of the Book, and on payment of *Jizya* can thoroughly enjoy security for their persons, possessions and religious practices.'

51. (in a practical, demonstrable way).

52. (so He will requite everyone according to his deeds).

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُوْمُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَآبُّ وَ كَثِيْرٌ مِّنَ النَّاسِ ؕ وَ كَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ؕ وَ مَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ﴿۱۸﴾ سجده

18) Seest thou not that Allah Him adore[53] whosoever is in the heavens and on the earth, and the sun and the moon and the mountains and the trees and the beasts and many of mankind?[54] And there are many of them on whom torment[55] is justified.[56] And whom Allah despises,[57] none can honour And Allah does whatsoever He wills.[58]

53. (whether consciously or unconsciously). 'The primary significance of السجود is تذلل ….The سجود of inanimate things to God, we understand, in the Kuran, as denoting obedience to that whereto they are made subservient.' (Lane).

54. *i.e.*, all created beings have perforce to submit themselves to His physical laws.

55. (in consequence of their wilful rejection of God's religion).

56. (In the interests of justice.)

57. (in consequence of his deliberate disobedience).

58. (in consonance with His infinite Wisdom and universal Plan).

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۫ فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ۭ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ﴿١٩﴾

19) These two[59] are opponents who contended respecting their Lord; then as for those who disbelieved, raiments of fire shall be cut out[60] for them, and hot water shall be poured over their heads.

59. i.e., the true believers on the one hand, and the infidels comprising several varieties, on the other).

60. (in Hell). *Cf.* the New Testament:—

'So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.' (*Matthew*. 13: 50)

Also *Matthew*. 25: 41, *Mark*. 9 : 43, 46.

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ﴿٢٠﴾ۭ

20) Melted thereby shall be what is in their bellies[61] and also their skins.

61. their bowels.

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ﴿٢١﴾

21) And for them shall be maces of iron.[62]

62. (for torment). مقامع means sticks by which animals are controlled.

كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۤ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿٢٢﴾

22) So oft as they, because of anguish, would seek to go forth, they shall be sent back to it: taste the torment of Burning.

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ؕ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿۲۳﴾

23) Verily Allah will make those who believe and work righteous deeds enter Gardens with running streams, where they will be bedecked .with bracelets of gold, and with pearls, and their garment therein will be of silk.[63]

63. The use of silk, forbidden on the earth to men, will be perfectly lawful in the heaven.

وَ هُدُوْۤا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖۚ وَ هُدُوْۤا اِلٰى صِرَاطِ الْحَمِيْدِ ﴿۲۴﴾

24) Guided[64] they have been unto goodly speech[65] and guided they have been to the path of the Praiseworthy.

64. (while in the world, and it is this guidance which has entitled them to all these rewards),

65. *i.e.*, the profession of God's unity.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِيْ جَعَلْنٰهُ لِلنَّاسِ سَوَآءَ ۨ الْعَاكِفُ فِيْهِ وَ الْبَادِ ؕ وَ مَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ﴿۲۵﴾

25) Verily those who disbelieve and hinder others from the path of Allah and from the Sacred Mosque[66] which We have made for mankind,[67] equal in respect of which are the dweller therein and the stranger.[68] Whosoever will seek profanity therein vyrongfully,[69] We shall make him taste of an afflictive torment.

66. (at Makka).

67. *i.e.*, the Sacred Mosque is open to everyone for worship, and the Muslims have every right to visit it.

68. Note the universal character of the Central Mosque of Islam; its doors must remain open equally to all worshippers of the One, Universal God.

69. *i.e.*, out of sheer impiety. Violation of the Sacred territory, abominable always, is doubly so when it is done purposely.

وَاِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا تُشْرِكْ بِىْ شَيْئًا وَّ طَهِّرْ بَيْتِىَ لِلطَّآئِفِيْنَ وَ الْقَآئِمِيْنَ وَ الرُّكَّعِ السُّجُوْدِ ﴿٢٦﴾

26) Recall when We settled for Ibrahim the place of the House,[70] saying: associate not then with Me aught, and keep pure My House for those who circumambulate and those who stand up and those who bow and prostrate themselves.[71]

70. *i.e.*, at the site of the House, the building itself being non-existent at the time.

71. The House is to be kept always perfectly clean both in a literal and a figurative sense — clear of all material and spiritual filth — for all true worshippers of the One Universal God, the House itself is not to be taken as an object of worship; it is simply a place of worshipping the One.

وَاَذِّنْ فِى النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّ عَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ﴿٢٧﴾

27) And proclaim thou among mankind the pilgrimage;[72] they shall come to thee on foot and on any lean mount[73] coming from every deep defil.[74]

72. And it is to this proclamation made by Abraham thousands of years ago—before the era of the press, the post, the telegraph, the wireless, the radio and other such paraphernalia of modern publicity and propaganda—that the mankind has been responding during all these centuries, by performing the pilgrimage in their tens and hundreds of thousands every year!

73. (worn out and famished by a long journey). The phrase is expressive of fatiguing journey and great distance.

74. Of the vast throngs that gather together every year from the farflung lands of Islam speaks an English Muslim lady as an eye-witness:—'Some had trudged the pilgrim road through the burning deserts of Africa, or come on foot and camel across the great steppes of Asia. Many arrived by sea from the lovely islands of Java and Sumatra, from India and from China; from east, from west the mighty hosts were gathered .... Some of the poorer pilgrims from far countries had been on the way and the tiny children carried on their backs or astride their shoulders were born during the long track.' (Lady Cobbold, *op. cit.*,)

'A constant trek of pilgrims across Central Africa, from Senegal, Liberia, Nigeria, is ever on the move eastward and increasing in numbers as it goes along. Some are on foot, others on camelback. The majority are men, but a few are women and children. They trade, they beg, they work their way into the Highly Honoured Makkah (al-Mukarramah) and the Greatly Illuminated City (al-Madinah al-Munawwarah) .... The four major caravans are those from al-Yaman, al-Iraq, Syria and Egypt.' (Hitti, *op. cit.*, pp. 134-135).

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللّٰهِ فِيْٓ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ ﴿۲۸﴾

28) that they may witness the benefits[75] to them[76] and may mention[77] the name of Allah on the days known[78] over the beast cattle[79] with which He has provided them. So eat of it, and feed the hungry poor.

75. (primarily spiritual and moral, and secondarily material). 'To visit the birthplace of Islam, to tread the sacred ground hallowed by the memories of Muhammed's long toil and sufferings in his struggle to call erring humanity back to God, is to re-live those glorious years of sacrifice and martyrdom, is to have one's soul kindled by that celestial fire which lighted up the whole earth. But this is not all .... If there is anything that unifies the scattered forces of Islam and imbues them with mutual sympathy it is the pilgrimage .... Distances are annihilated. Differences of sects are set aside. Divergences of race and colour cease to exist in this fraternity of faith that unites all Moslems in one great brotherhood and makes them conscious of the glorious heritage that is theirs. Then, when the religious duties are over, merchants from all lands discuss trade and commerce and transact business with

each other, theologians and jurists discuss questions of religion and jurisprudence, scientists the latest advances in science, men of letters literature, financiers problems of finance, politicians and statesmen questions of national and international politics.’ (Lady Cobbold, op. Intro, pp. XVI-XVII).

76. ‘No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant east; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea.’ (Arnold, Preaching of Islam, p. 415-16) ‘In Mecca yearly two or three hundred thousand Moslims from all parts of the world come together to celebrate the hajjJ; and 'Chinese, Malays, Indians, Tatars, Turks, Egyptians, Berbers, and Negroes .... meet on this barren desert soil and carry home profound impressions of the international significance of Islam.’ (Hurgronje, *Mohammadenism*, op. cit.y p. 160)

‘The institution of Hadj does not represent to the Moslems merely a sacred institution but also a League of Nations, an International Academy of Art and Science, and an International Chamber of Com¬merce all in one. Professor Snouk Hurgronje says; The ideal of a league of human races has indeed been approached by Islam more nearly than by any other; for the League of Nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame/ (Lady Cobbold, *op cit*, Intro, pp. XVII-XVJII)

‘Of all world religions Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour and nationality—at least within the confines of its own community. The line li drawn only between believers and the rest of mankind. These hajj gatherings have undoubtedly contributed their share towards the achievement of that result. They have further provided excellent opportunities for the propagation of sectarian ideas among peoples coming from lands not bound together by the modern means of communications and where the voice of the press is not yet a living voice. Such a movement as the Santlsi in northern Africa owes its inception and early propagation to the intercourse provided by the pilgrimage to Makkah.’ (Hitti, *op. cit.*, p. 136) See also P. II. nn, 297.

77. (in gratitude).

78. *i.e.*, the 10th, 11th, 12th of *Zul-Hijja* when the sacrifices are to be slain.

79. *i.e.*, cows, camels, goats and sheep.

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَلْيُوْفُوْا نُذُوْرَهُمْ وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ ﴿٢٩﴾

29) Thereafter let them[80] cleanse their unkernptness[81] and fulfil their vows[82] and circumambulate the Ancient House.[83]

80. *i.e.*, the pilgrims.

81. (by shaving, in the valley of Mina, their heads and cutting their beards and nails, which they were not allowed to do during the period of Ihram, and by resuming their ordinary dress).

82. (by performing the rest of the requisite rites and ceremonies).

83. 'About the middle of the fifth century of our era the city of Mecca was founded at a place where from time immemorial there had been a temple?, known as the Kaaba.' (Thatcher and Schwill, *General History of Europe*, p. 166) For the antiquity of the Ancient House see P. I. n. 563; P. IV, nn. 18, 19.

بيت العتيق is literally 'the Freed House'', so named 'because it was freed from submersion in the days of the Deluge.' (Lane)

ذٰلِكَ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ؕ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾

30) Thus it is. And whosoever respects the ordinances of Allah[84] it will be better for him with His Lord. And allowed to you are the cattle,[85] save what have been rehearsed unto you;[86] so avoid the pollution of the idols,[87] and avoid the falsehood[88] —

84. (by observing what He has commanded and avoiding what He has forbidden).

85. *i.e.*, eating of their flesh, though hunting is forbidden during the pilgrimage.

86. (in other passages of the Qur'an).
87. *i.e.*, of idolatrous practices.
88. *i.e.*, the false doctrine of polytheism.

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِىْ بِهِ الرِّيْحُ فِىْ مَكَانٍ سَحِيْقٍ ﴿۳۱﴾

31) reclining unto Allah,[89] not associating aught with Him. And whosoever associates aught with Allah,[90] it is as though he had fallen from the sky[91] and birds[92] had snatched him away,[93] or the wind had swept him to a remote place.[94]

89. (and relinquishing all blasphemous doctrines). حنيف is one who devotes himself to religious exercises, or applies himfelf to devotion.
90. (directly or indirectly).
91. *i.e.*, he sinks from the height of faith into the abyss of infidelity.
92. (of prey).
93. *i.e.*, his thoughts are sure to be distracted with lusts.
94. *i.e.*, he shall be hurried by the devil into the most absurd errors.

ذٰلِكَ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ﴿۳۲﴾

32) Thus it is. And whosoever venerates the rites of Allah,[95] then it is from the piety of the hearts.[96]

95. (by slaughtering valuable offering). شعائر in the context means the animals destined to be sacrificed.
96. (and the action indicates on the part of the doer great devotion).

لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ ﴿٣٣﴾

33) In them[97] there are benefits for you for an appointed term,[98] and thereafter[99] the destination is toward the Ancient House.[100]

97. *i.e.*, in the cattle; in their flesh, milk, hair, skin, etc.

98. *i.e.*, before the time determined for slaying them for the sacrifice.

99. *i.e.*, after you have chosen them as victims.

100. ‘Toward the Ancient House' signifies the precincts of the Sacred Territory. For بيت العتيق see n. 338 above.

وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۗ فَاِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا ۗ وَبَشِّرِ الْمُخْبِتِيْنَ ﴿٣٤﴾

34) And in every community We have appointed a ritual[101], so that they may mention the name of Allah over the beast cattle with which He has provided them,[102] and your god is One God, so unto Him submit.[103] And bear thou[104] glad tidings to the humble---

101. *i.e.*, a rite of sacrifice. However mistaken may be the end of sacrifice with various nations, the rite itself is almost universal.The idea of sacrifice has been ‘a fundamental element of both Jewish and Gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them.’ (*Encyclopedia Britannica*. XIX. p. 802)

102. Places and ceremonies for the offering of sacrifice have varied from time to time, and from nation to nation, but the true end, in God's dispensation, has always been to exalt His name, and not to deify any particular place or object.

103. (wholly and solely, rejecting outright all absurd notions of 'atonement' and ‘propitiation.’)

104. (O Prophet!).

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَالصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِى الصَّلٰوةِ ۙ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٥﴾

35) those---whose hearts,when Allah is mentioned, arefilled with awe, and who patiently endure what befalls them, and those who establish the prayer, and spend of what We have provided them.[105]

105. (in charity). All these virtues accrue from firm faith in monotheism.

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٣٦﴾

36) And camersl[106] We have appointed them for you among the land-marks of Allah;[107] for you is good in them. So mention over them the name of Allah, standing in rows.[108] Then when they fall down on their sidesa,[109] eat of them, and feed the contented[110] and the suppliant.[111] Thus We have subjected them[112] to you that haply you may return thanks.[113]

106. (to be slain for sacrifice). بدنة is a she-camel, and a male camel, and a cow, and a bull: or preferably the first of these, and the second, but made by the Sunnah to apply to cow also, that is slaughtered at Makkah. (Lane)

107. i.e., as symbols and tokens of His religion.

108. (for sacrifice). صافة and its plural صوآف are epithets 'applied to camels as meaning, setting their legs in an even row.' (Lane).

109. (slaughtered and life has become extinct).

110. *i.e*, those who are deserving of charity, but do not beg.

111. *i.e.*, those who beg with due humility and modesty.

112. *i.e.*, the animals.

113. (to Him, by sacrificing them to God in the proper, prescribed way). Sacrifice in Islam is nothing more, nothing less, and nothing else than a natural, visible, expression of homage and gratitude to the Creator.

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ۚ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ۗ وَبَشِّرِ الْمُحْسِنِيْنَ ﴿٣٧﴾

37) It is neither their flash nor their blood[114] that reaches Allah, but it is piety from you that reaches Him.[115] He has subjected them to you that you may magnify Allah for He has guided you,[116] and bear thou glad tidmgs to the well-doers.[117]

114. (and sacrifice is not a sort of meal served before God). Such truthss looking self-evident to the Muslim reader, needed a clear and emphatic enunciation in view of the horrible misconceptions and superstitions prevalent among many nations, not excluding the Jews and Christians. For we read in the Old Testament:—

'It is the blood that maketh an atonement for the soul.' (*Leviticus*, 17 : 11)

And in the New Testament:—

'Without shedding of blood is no remission.' (*Hebrew*.[3] 9:22)

Among the Babylonians, 'the gods feast in heaven; . . . they eat the offering; … the gods scent the savour, the gods scent the sweet savour; like flies do they gather themselves together about the offerer.' (*Encyclopedia Biblica*. c. 4119)

'Throughout the Semitic field the fundamental idea of sacrifice' was that 'of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim.' (Robertson Smith, *Religion of the Semites*, p. 345).

115. It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God who is the God of righteousness, the very acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither

[3] Pauls Epistle to Hebrews

honorific nor oracular, much less a magical sacrament. It is essentially symbolic—an external symbol of an internal dedication and voluntary submission to the will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception.

116. (and has kept you to the true doctrine, and not let you go astray like the Christians with their doctrine of vicarious atonement).

117. (O Prophet!) احسان is here synonymous with اخلاص (Thanavi).

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

38) Verily Allah will repel infidels[118] from those who believe,[119] verily Allah loves not any treacherous, ingrate.[120]

118. (in the near future the aggressive designs of the infidels).

119. (so that the infidels will no more be able to prevent the Muslims from performing the pilgrimage).

120. (so He will not allow these ungrateful beings to overcome in the long run),

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

39) Permission to fight is given to those who are fought against,[121] because they have been oppressed,[122] and verily Allah is Potent over their succour[123] —

121. (and against whom a relentless crusade of oppression and persecution has long been carried on, to retaliate and to light).

122. (for so long by the infidels, and they have borne all those injuries with patience). This is chronologically the first passage in the Holy Qur'an allowing the Prophet's migration to Madina. To this duty of Jihad or holy war, 'Islam owes its unparalleled expansion as a world power. It is one of the principal duties of the caliph to keep pushing back the geographical wall separating the *dar-al-Islam* (the

land of Islam) from the *dar-ul-Harab* (the war territory). This bipartite division of the world into an abode of peace and an abode of war finds parallel in the communistic theory of Soviet Russia.' (Hitti, *op*. cit., p. 138).

123. (notwithstanding the apparent hopelessness of the Muslim position).

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿۴۰﴾

40) those who have been banished from their abodes without justice except because they say: our Lord is Allah.[124] And were it not for Allah's repelling[125] of some[126] by means of others,[127] cloisters and churches, synagogues[128] and mosques wherein the name of AHah is mentioned much, would have been pulled down.[129] Surely Allah shall succour him who succours Him;[130] Surely Allah is Strong,[131] Mighty.[132]

124. *i.e.*, their monotheism, their faith in the One True God, has been their sole crime, their only offence.

125. (every now and then).

126. *i.e.*, of the ungodly ones.

127. *i.e.*, by men of faith.

128. —all places of worship where God alone used to be worshipped in the remote past.

129. (by the ungodly oppressors). 'Is not this as tolerant a position.' asks a learned Christian, Dr. G. W. Leitner, writing in the eighties of the last century, 'as we only reached after centuries—if, indeed, judging from the present foolish crusade against Muhammadanism, which we are confounding with slavery, we have reached such a position?

130. (by succouring His religion).

131. (and Able to infuse strength in whomsoever He will).

132. (and Able to infuse might in whomsoever He will).

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ اَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۴۱﴾

41) Those who, if We establish them in the land, will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disreputable;[133] and unto Allah is the end of ail affairs.[134]

133. Such is the true and ideal character of the Muslim rulers, Instead of oppressing and exploiting their subjects or pondering to their lower impulses and baser self they are to be the very embodiment of virtue and godliness.

134. (so none need be perturbed if at some time or other the infidels get the upper hand; the ultimate end is the main thing).

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ ثَمُوْدُ ﴿۴۲﴾

42) And if they belie thee,[135] surely there have belief before them the people of Nūh and the ‘Aad and the Thamūd.[136]

135. (O Prophet!).

136. (their prophets)

وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوْطٍ ﴿۴۳﴾

43) and the people of Ibrāhim and the people of Lūt.

وَّ اَصْحٰبُ مَدْيَنَ ۚ وَ كُذِّبَ مُوْسٰى فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ﴿۴۴﴾

44) and the inhabitants of Madyan;[137] and belied was Mūsā. I gave rein to the infkleis,[138] then I seized them, so how has been My wrath.[139]

137. *i.e*., the people of Shu'aib, 'Ptolemy' mentions a place …. which the Arabic geographers call Madyan, in the neighbourhood of Una ('Ain Una, now pronounced 'Ainuna). Madyan is the first halting place to the south of Hukl, the second to the south of Aila ('Akaba) on. the pilgrim route to Mecca.' (*Encyclopedia Biblica*. c. 3081) See also P. VIII. n. 575; P. XX, nn. 161, 162.

138. (in each instance).

139. (upon their conduct). نکیر is equivalent with انکاری علیهم in the sense of disapproval or the like, and manifestation thereof, So the phrase has been explained as signifying. and how my manifestation of disapproval of their conduct (انکار علیهم), by changing favours into trial, and life into destruction, and a flourishing condition into a rate of ruin.' (Lane).

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَّ قَصْرٍ مَّشِيْدٍ ﴿۴۵﴾

45) How many a town have We destroyed, while it was a wrong-doer and it lies outward on its roofs, and how many a well abandoned[140] and how many a castle fortified!

140. (because of the death and destruction of the neighbouring population). In a desert country and dry land, a well signifies human population nearby, and a neglected well is a sure sign of a deserted habitation. 'It was one of the special privileges accorded to the Israelites that they should come into possession of wells which they themselves had not digged, and they sometimes became objects of strife.' (*Dictionary of Bible*. IV. p. 914).

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَ لٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِىْ فِى الصُّدُوْرِ ﴿۴۶﴾

46) Have they not journeyed in the earth, so that there might become unto them hearts to understand with, or ears to hear with?[141] Surely it is not the sights that are blinded, but blinded are the hearts that are in the breasts.

141. *i.e.*, do they not learn wisdom, and are they not admonished, by observing the ruins of the ancient rebellious peoples?

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ ؕ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿٤٧﴾

47) And they ask thee to hasten on the chastisement,[142] whereas Allah shall not fail His promise.[143] And a Day with the Lord[144] is a thousand years of what you compute.[145]

142. (O Prophet! in the fullness of their unbelief). Or 'they incite thee to haste with the punishment.' (Thanavi)

استعجل literally is, 'the incited, excited, urged, instigated, induced or made him to haste, hasten, make haste, speed, or be quick. And و يستعجلونک بالعذاب — And they incite thee to haste with the punishment. (Lane).

143. (at its proper and appointed time; so their incitement is absolutely futile; the punishment will come neither sooner nor later).

144. *i.e.*, the Day of Judgment with all its attendant terrors. (Thanavi)

145. *i.e.*, is equivalent with a thousand years according to your reckoning,

cf. the Old Testament: —

'A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.' (*Psalms*. 90: 4)

And the New Testament:—

'One day is with the Lord as a thousand years, and a thousand years as one day.' (*2nd Epistle General of Peter*. 3:8).

وَكَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَاِلَيَّ الْمَصِيْرُ ﴿٤٨﴾

48) And how many a town did I give reins to,[146] while it wronged Itself? then I seized it. And unto Me is the return.[147]

146. (that the inhabitants thereof may yet repent and reform themselves).

Cf. the New Testament:-

'The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance,' (2nd *Epistle General of Peter*. 3: 9).

147. (of one and all for final judgment).

قُلْ يٰٓاَيُّهَا النَّاسُ اِنَّمَآ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۴۹﴾

49) Say thou:[148] O mankind! I am to you only a manifest warner.[149]

148. (O Prophet!).

149. *i.e.*, my duty ends with conveying to you, plainly and faithfully, the Message of God, and warning you of the ill consequences of rejection; it is no part of my duty to bring on the punishment for you.

فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۵۰﴾

50) Then those who believe and work righteous deeds for them is forgiveness and an honourable provision.[150]

150. (in Paradise). رزق 'a thing whereby one profits or one from which one derives advantage'.

وَالَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۵۱﴾

51) And those who endeavour in respect of Our signs to frustrate them those shall be the inmates of the Flaming Fire.

وَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّ لَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ فِيْۤ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۲﴾

52) And We have sent before thee no messenger or prophet but as he recited,[151] Satan cast forth suggestions[152] in respect of the recital.[153] Then Allah abolishes[154] what Satan casts forth,[155] and Allah continues His revelations; and Allah is Knowing,[156] Wise[157]

151. (a portion of God's message) اذا تمنیٰ is equivalent with اذا تلاالقرآن (*Ibn-i-Qutaiba*)[4]

152. (in the minds of his unbelieving hearers).

153. The devil always suggests doubt and denial to the unbelieving audience of the prophets, and it is at his instigation that they start their persecution فی امنیته is equivalent with فی تلاوته (*Ibn-i-Qutaiba*,)

154. (and makes void, by His powerful signs and arguments).

155. So God always ultimately defeats designs and frustrates the purposes of the Devil. Compare a wise observation by the psychologist-philosopher William James:--

'Among the visions and messages some have always been too patently silly, among the trances and convulsive seizures some have been too fruitless for conduct and character to pass themselves off as significant, still less as Divine. In the history of Christian mysticism the problem has been to discriminate between such messages and experiences as were really Divine miracles, and such others as the demon in his malice was able to counterfeit, thus making the religious person twofold more the child of lull he was before, he always finds a difficult one to solve, needing all the sagacity and experience of the directness of conscience.'

156. *i.e.*, knowing well all the designs of the Devil.

157. *i.e.*, well able to checkmate all the designs of the Devil.

[4] Died 276 A.H./890 C.E. Author of 'Arabic Glossary of Quran.'

لِّيَجْعَلَ مَا يُلْقِى الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِىْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْقَاسِيَةِ قُلُوْبُهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَفِىْ شِقَاقٍۭ بَعِيْدٍ ﴿۵۳﴾

53) That[158] He may make what Satan casts forth[159] a temptation[160] for those in whose hearts is a disease and whose hearts are hardened and the ungodly are in divergence far-off.[161]

158. *i.e.*, He permits all this in His universal Plan in order that—
159. (of evil suggestions in the minds of the hearers).
160. *i.e.*, a means of testing.
161. (from the truth).

وَّ لِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ وَ اِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْۤا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۴﴾

54) and that those who have been given knowledge may know[162] that it[163] is the truth from thy Lord and may believe therein,[164] and so their hearts may submit to it.[165] And verily Allah is the Guide of those who believe in a straight path.

162. (the more firmly).
163. *i.e.*, what the prophet has.
164. (the more soundly).
165. (the more devotedly).

وَ لَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِىْ مِرْيَةٍ مِّنْهُ حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ﴿۵۵﴾

55) And those who disbelieve will not cease to be in doubt concerning it[166] until the Hour[167] comes upon them on a sudden,[168] or there comes upon them the torment of the Barren Day.[169]

166. *i.e.*, respecting what the prophet has read.

167. (which in itself, as distinct from the attendant horrors, is the most terrifying event).

168. *Cf*. the New Testament:—

'The day of the Lord will come as a thief in the night.' (*2nd Epistle General of Peter*. 3: 10).

169. *i.e.*, all the horrors of the Judgment Day; 'barren' because devoid of all grace and blessings for the rebels. (Thanavi), or, 'because it is a day having no day after it.' (Lane).

اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ﴿٥٦﴾

56) The dominion on that Day will be Allah's;[170] He shall decide between them. Then those who believed and worked righteous deecfs shall be in the Gardens of Delight.

170. (apparent even to the worst scoffers).

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ﴿٥٧﴾

57) And those who disbelieved and belied Our signs then these! for them shall be an ignominious torment.

وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ۭ وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٥٨﴾

58) And those who emigrated in the way of Allah[171] and then they were slain[172] or they died[173] surely Allah will provide them with a goodly provision;[174] and surely Allah f He is the Best Provider.

171. See verse 40 above.

172. (by the infidels).

173. (by natural death).

174. (in Paradise; so they are not to be losers in either case).

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ؕ وَاِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿۵۹﴾

59) Of a surety He will make them enter an enterance with which they will be well-pleased, and Allah is Knowing,[175] Forbearing.[176]

175. (and therefore in His universal Plan sometimes allows the believers to be defeated and slain).

176. (and so He does not always inflict immediate punishment on the rebels).

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿۶۰﴾

60) That is so. And whoever[177] chastises[178] the like of what he was injured[179] and then he has again been oppressed, surely Allah will succour him:[180] verily Allah is Pardoning, Forgiving.[181]

177. (of the oppressed, persecuted Muslims).

178. (an infidels).

179. (in the first instance, and thus retaliates in an equitable way). عاقبه as denoting consequence and retaliation or retribution, signifies 'he punished him'; and the phrase means, 'whoso punisheth with the like of that which he hath been afflicted.' (Lane)

180. (morally and spiritually in this world, and in a tangible, material way in the Next).

181. (so He shall pardon and forgive even when a Muslim happens sometimes to be a little over-exacting in retaliation).

ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَاَنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿۶۱﴾

61) That[182] is to be because Allah plunges night into day and piunges day into night,[183] and because He is Hearing, Beholding.[184]

182. *i.e.*, this vanquishment of the pagans at the hands of the believers.

183. (and One so powerful and mighty is well Able to make righteousness triumph despite all appearances to the contrary).

184. (so He is well Aware of the deeds of aggrpssion on the part of the pagans).

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٦٢﴾

62) That is because Allah! He is the Truth,[185] and what they call upon besides Him —— it is the false.[186] Verily Allah! He is the High, the Great.[187]

185. (in whose way none can stand).

186. *i.e.*, the unreal; having no substance.

187. (so He alone is to be looked up to, and not the imaginary deitised).

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۡفَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿٦٣﴾

63. Dost thou not see[188] that Allah sends down water from the sky, and the earth becomes green.[189] Verily Allah is Subtle,[190] Aware.

188. (Dreader!).

189. (and there is no other Cloud-compeller, no Rain-god, and no Zeus who rains, thunders and holds the rainbow).

190. لطيف is both 'gentle and benignant' and knower of subtleties and niceties, and is used here in both these senses.

لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَهُوَ الْغَنِىُّ الْحَمِيْدُ ﴿٦٤﴾

64) His is whatever is in the heavens and on the earth; and verily Allah! He is the Self-sufficient,[191] the Praiseworthy.[192]

191. (needing no help or support from any quarter).

192. (combining in Himself all perfections).

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى الْاَرْضِ وَ الْفُلْكَ تَجْرِىْ فِى الْبَحْرِ بِاَمْرِهٖ ؕ وَ يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿٦٥﴾

65) Dost thou not see that Allah has subjected to you[193] whatsoever is on the earth[194] and the ships running in the sea by His command?[195] And He witholds the heaven that it fall not on the earth[196] save by His leave. Verily Allah is unto mankind, Clement,[197] Merciful.

193. *i.e.*, for your service.

194. (O mankind!). So that man, as the vicegerent of God is the master of all creation, and it is extremely undignified of him that he should bow to any other creature.

195. (and there is no such thing as a Water-god or a Sea-god). For the notions of water-deities and sea-gods among islanders and coast-dwellers see Taylor's *Primitive Culute*. Vol. II. p.275.

196. (and there is no special heaven-god functioning as the 'sky-holder' as imagined by several polytheistic peoples). سماء may also mean 'clouds' or 'rain'. (Lane)

197. *i.e.*, boundless in His loving kindness to man. رافة according to one opinion, denotes a more special and more tender affection than رحمته. (Lane)

وَ هُوَ الَّذِىْۤ اَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٦﴾

66) He it is who gave you life[198] and will thereafter cause you to die,[199] and will thereaftergive you life[200] again, verily man is ingrate.[201]

198. He, the Creator.

199. He, the Annihilator.

200. He, the Restorer.

201. (so that instead of keeping to the doctrine of Unity, he so often relapses into the dogmas of trinity, duality and plurality).

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ﴿٦٧﴾

67) For every community We have ordained a ritual[202] which they observe. Let them[203] not therefore contend with thee in the affair;[204] and call them thou to thy Lord;[205] verily thou art on true guidance.

202. *i.e.*, a certain way of sacrificing and slaughtering animals.

203. *i.e.*, the pagan wranglers.

204. (of sacrifices, O Prophet!).

205. *i.e.*, continue preaching them the true religion.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

68) And if they dispute with thee, say thou:[206] Allah knows best what you do.[207]

206. (O Prophet! as the final answer).

207. (and He is sufficient to deal with you).

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

69) Allah will judge between you[208] on the Day of Judgment concerning that wherein you have been differing.[209]

208. (in a practical, demonstrable way).

209. (with the Prophet, and amongst yourselves).

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالْاَرْضِ اِنَّ ذٰلِكَ فِىْ كِتٰبٍ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧٠﴾

70) Dost thou not know[210] that Allah knows whatsoever is in the heaven and the earth?[211] Verily that[212] is in the Book,[213] and verily that[214] is for Allah easy.

210. (O reader!).
211. (and His knowledge is perfect, profound and all-pervading).
212. *i.e.*, whatever the infidels say or do.
213. *i.e.*, recorded and preserved in the Book of records.
214. *i.e.*, the judgment referred to in verse 69.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ وَّمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٧١﴾

71) And they worship, beside Allah, that for which He hath revealed no authority and that whereof they have no knowledge; and for the wrong-doers there shall not be a helper.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِىْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ اَلنَّارُ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا وَبِئْسَ الْمَصِيْرُ ﴿٧٢﴾

72) And when Our manifest signs are rehearsed unto them, thou recognizest repugnance on the countenaces of those who disbelieve; well-nigh they rush upon these who rehearse unto them Our Signs. Say thou: shall declare unto you something more grievous than that-the Fire--Allah hath promised it to those who disbelieve? An evil destination!

يٰۤاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّ لَوِ اجْتَمَعُوْا لَهٗ ؕ وَ اِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوْبُ ﴿۷۳﴾

73) O Mankind! a similitude is propounded; so hearken thereto. Verily those whom ye call upon beside Allah will by no means create a fly, even though they assembled for that; and if the fly were to snatch away aught from them, they cannot recover it from him: weak the seeker and the sought!

مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِىٌّ عَزِيْزٌ ﴿۷۴﴾

74) They have not estimated Allah His rightful estimate; verily Allah is strong, Mighty!

اَللّٰهُ يَصْطَفِىْ مِنَ الْمَلٰٓـئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿۷۵﴾

75) Allah chooses messengers[215] from the angels[216] and the mankind;[217] Verily Allah is Hearing, Beholding.[218]

215. (as His chosen apostles).

216. (who, let it be noted for the hundredth time, are not objects of worship but more created beings).

217. *i.e.*, prophets, as intermediaries between Him and the mankind.

218. (So He is well Aware of the capacities and capabilities of His messengers).

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۷۶﴾

76) He knows what is before them and what is behind them,[219] and to Allah are returned alt affairs.

219. *i.e.*, future and the past of all mankind.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۷۷﴾ سجدہ

77) O you who believe! bow clown and prostrate yourselves and worship your Lord, and do good; haply you may thrive.[220]

220. (both in this world and the Next).

وَ جَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ هُوَ اجْتَبٰىكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ مِنْ قَبْلُ وَ فِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَ تَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ فَاَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اعْتَصِمُوْا بِاللّٰهِ هُوَ مَوْلٰىكُمْ فَنِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿۷۸﴾

78) And strive hard for Allah[221] as is due unto Him hard striving. He has distinguished you,[222] and has not laid upon you any narrowness in religion:[223] the faith of your father Ibrghfm.[224] He[225] has named you Muslim before, and in this,[226] that the messenger may be witness against you[227] and that you[228] may be witnesses against mankind.[229] So establish the prayer and pay the poor-rate, and hold fast by prayer to Allah.[230] He is your Patron an Excellent Patron and an Excellent Helper!

221. *i.e.*, for His cause.

222. (from all other communities, O Muslims!).

223. (so that your religion is eternal and universal, and not circumscribed like other religions by racial or geographical limitations). 'Whereas all other religions failed in becoming cultures and became cults instead, Islam succeeded, because it did not content itself with defining the relations between man and the unseen but boldly stepped into the sphere of practical life and its everyday problems of bread and sexual relations, of politics and trade and finance and thus removed the barriers between Cresar's and Gods domains.' (Muhammad Asad, *op cit*.) See also P. II. n. 362.

224. See P. I. n. 59.

225. The pronoun preferably refers to God, Not to Ibraham.

226. (Book also).

227. (on the Day of Judgment). The absolutely pure and perfect life of the holy Prophet will serve as the norm, the standard, by which the Muslims shall be judged.

228. (as the testifiers, pro nulgators and standard-bearers of the Divine message).

229. The Muslims are the norm, the standard by which the rest of mankind will be judged on the Day of Judgment.

230. (without any swerving or turning back).

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